47: Decktor Korn E-5 (1969-1970) 1975 OU9 Tonga OU9
Tongatapu
Motulahi

village had no one engaged in any income-producing activity besides the basic Tongan pattern of peasant production. In the remaining households, there were a total of 54 government employees, both men and women, almost all of whom worked in the main town. In addition, there were persons employed outside government (mainly as laborers in various enterprises), or by one of the churches (usually as teachers in a church-run school). Besides people with jobs, there were people in the village who had business enterprises of their own. Included in this were six stores in the village, two women kept large flocks of chickens and sold the eggs to the big stores in the main town, there were three privately owned sheds that were hired for movies and dances or used as copra-weighing stations, two men owned trucks for hire, one man operated a band, a woman had a dress-making shop in town, and so on. Other income-producing activities of people in the village included the cultivation of watermelons (mainly for export to New Zealand) and the manufacture of handicrafts.

In many cases, the income-producing activities described here were not full-time occupations, nor were they the major source of income for the household. In most of the households in the village, subsistence production and copra production are the mainstay of the household, while other income-producing activities serve mainly to provide a more or less steady flow of cash. On the other hand, households with no source of supplementary income enjoy a noticeably lower standard of living. Among these, for example, there is a greater proportion of the old-style, coconut-thatch houses or old and shabby wooden houses—people without supplemental sources of cash income find it more difficult to obtain the large amount of cash needed to build a new wooden or brick house.

The major part of the everyday cash requirements and other material needs of a household are provided for if the household has access to an agricultural allotment (*'api 'uta*). Although this is not the place to describe the Tongan system of land tenure in any detail,[11] the following notes will suffice to indicate the major elements involved in a household's having access to an allotment. In theory, every male over the age of 15 is entitled to an agricultural allotment of 8¼ acres registered in his name. In practice, however, about 60% of all who are eligible do *not* have land in their names (largely because of shortages stemming from the pressure of increasing population). Some men, on the other hand, have effective control over more than one allotment,

11 For articles dealing with the system of land tenure, see Maude (1972) and Nayacakalou (1959). In addition, refer to Rogers (1969) for a discussion of the *Report on the Results of the 1966 Census* (Fiefia 1968) that focuses on the findings relating to population increase and its effects on land holding.

89: Wood M,Y-4,5 (1924-1937) 1975
OU9 Tonga OU9

[1926 - 1975]

unemployment and an increase in crime have followed. In the two years, from 1966 to 1968, there was an increase of 46% in juvenile crime. It was estimated in 1968 that there would be 11,000 youths leaving school in the following ten years, with only 1,400 jobs available for them in Government, commerce and industry — and no gardening land for a large proportion of them.

In 1975 it is estimated that about one-half of the taxpayers have no land in spite of their legal entitlement. Because of the social and economic consequences of this disturbing situation the Methodist General Conference in Sydney in May 1975 expressed its sympathetic concern to the people of Tonga.

Migration to New Zealand, California, Hawaii, and elsewhere, has grown considerably but has done little to mitigate the population problem. Many of the large number of Tongans educated overseas return to find a social and cultural gap as well as difficulty in gaining suitable employment. Tourism has given limited relief, in the sale of artifacts as well as fruit and vegetables. Against this are ill-effects arising from contact with the undesirable types of tourists.

Faced with economic conditions which affect the people's moral and religious well-being, the Church has had to re-assess its own situation and its impact on the community. It has failed to increase in proportion to the growth of population. In 1926 the Free Wesleyan Church was 59%, in 1956 49.75%, in 1966 49.85%. The Mormons who were 2.3% in 1931 were 7.15% in 1966. In 1966 the Roman Catholics were 15.9%, the Free Church 14.3%, Church of Tonga 8.9%, Seventh Day Adventists 1.08%. New sects, including Pentecostalists, Jehovah's Witnesses and Baha'i, have entered the country.

The Free Wesleyan Church finds some satisfaction in the quality of its ministry and in the development of its organization. In 1970 it had 13 ministers with L.Th. diplomas, three with Diplomas in Religious Education (Melbourne College of Divinity), one Bachelor of Arts, two Bachelors of Divinity, one Doctor of Divinity. The Pacific Theological College in Suva, for advanced theological education, is supported by the Free Wesleyan Church and other Churches in many Pacific Islands groups. Greater attention has been given to improved organization and literature for Sunday Schools and youth groups. The Friendly Islands Bookshop was established in 1973 through the initiative of the Connexional Secretary, John M. Connan, B.Sc., B.D., to provide more material in English and Tongan for a people increasingly capable of benefiting from good literature.

At the local level religion still plays a major part in the Tongans' family and community life. The teachings and methods of the early missionaries have been continued, with the opportunities these have provided for singing, extemporaneous prayer and testimony in the services and "class meetings" that suit the Tongans' temperament. New forms, especially for young people, such as the Christian Endeavour Society, have been added. The three Churches which have sprung from the Wesleyan stock have generally followed the same pattern. What is distressing is the spectacle of division in even small villages. Two, and sometimes three, congregations worship simultaneously and not far apart from each other, using similar hymns and forms of worship, proclaiming the same doctrines, observing the same procedures — early Sunday morning prayer-meeting, two Sunday services, Sunday School, mid-week service, mid-week prayer meetings, "class meetings" for members, and the ever-popular choir practices. In many villages in recent years the rivalry has been worsened by the presence of other denominations also, with a total of five, six or more in some villages.